they are neither contained in those things before-mentioned, nor can result from any *<nX,vylat₉* or conjugations of them. Wherefore it must needs be granted, that life and cogitation are the attributes of another substance distinct from body, or incorporeal.

Again, since according to the tenour of this physiology, body hath no other action belonging to it but that of local motion, which local motion, as such, is essentially heterokinesy, that which never springs originally from the thing itself moving, but always from the action of some other agent upon it; that is, since no body could ever move itself, it follows undeniably, that there must be something else in the world besides body, or else there could never have been any motion in it. Of which we shall speak more afterwards.

Moreover, according'to this philosophy, the corporeal phenomena themselves cannot be solved by mechanism alone without fancy. Now fancy is no mode of body, and therefore must needs be a mode of some other kind of being in ourselves, that is, cogitative and incorporeal.

Furthermore, it is evident from the principles of this philosophy, that sense itself is not a mere corporeal passion from bodies without, in that it supposetb, that there is nothing really in bodies like to those fantastic ideas that we have of sensible things, as of hot and cold, red and green, bitter and sweet, and the like, which, therefore, must, needs owe their being to some activity of the soul itself; and this is all one as to make it incorporeal.

Lastly, from this philosophy, it is also manifest, that sense is not the *Kiriiiov* of truth con-